



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

## REVIEWS

Roman Ideas of Deity. By W. Warde Fowler:  
London: Macmillan and Co. (1914). Pp. 167.  
\$1.75.

By the publication of his *Roman Festivals* (Macmillan, 1899), his *The Religious Experience of the Roman People* (see THE CLASSICAL WEEKLY 5.221-223), and the volume before us Professor Fowler has made a striking contribution to the study of Roman religion. The books are of first importance not merely from the informational point of view, but especially as examples of a method of research that in soundness of technique and attainment of results yields to none. Yet it should not be inferred from this that the author's discussions always lead to positive results. In many problems of Roman religion the data are so meager that conclusions of a definite finality are impossible. The full recognition of this condition is one of the characteristics of Professor Fowler's method, and may be observed in all his writings. Always alive to the precariousness of his subject, he is, in handling the obscurer problems, cautious in accepting the conclusions of others or in advancing positive views of his own. In such cases he marshals the facts so far as they are known, analyzes them, and suggests a possible solution. His conclusions do not invariably appeal to the reader; in more than one case he has himself, in a later publication, revised them; but they are always suggestive.

The present book consists of a series of lectures delivered in Oxford. It is confined to the Roman ideas about deity in the last century before the Christian era. It is an attempt to show how the Italian of that period realized the divine nature. His realization, the author thinks, manifested itself in four ways: (1) in the worship of the domestic deities; (2) in the worship of Jupiter Capitolinus; (3) in the cult of Fortune; and (4) in the development of the man-god. To the discussion of these four ways five of the six chapters of the book are devoted. The last chapter deals with the degradation of the idea of deity in the Augustan Age.

The analysis of these four ways is admirable. No one will gainsay the reality of the worship of the *numina* of the home, and its persistence, especially in the rural districts. Nor has our author overstated the importance of the worship of Jupiter, or of the cult of Fortune. The only question that may be raised is whether Italian ideas of deity at that time can be limited to so small a number of divinities and whether all the other *numina* of pure Italic provenience had become completely devalitized. While admitting the general truth of the author's contention, we do not feel sure that so narrow a limitation is possible. A more detailed investigation is necessary. In regard to the man-god, the author's skilful and plausible analysis leaves one with the impression that the whole institution of apotheosis was a humanization of *deus* rather than a deification of *homo*.

UNIVERSITY OF CHICAGO.

GORDON J. LAING.

Ancient Civilization. By Arthur Mayer Wolfson.  
New York: American Book Company (1916).  
Pp. iv + 127. Illustrated. 60 cents.

This is a brief account of ancient civilization from the first men who lived on earth to the time of Charlemagne. There are five chapters: The Time before History Began, The History of the Ancient East, Greek Contributions to Civilization, The Spread of Ancient Civilization into the West, and The Transition from Ancient to Modern Civilization. The book is written for those who can devote only a brief amount of time to the study of ancient history before taking up medieval and modern history. The purpose is to give only such details of the political history of antiquity as are necessary for an understanding of ancient civilization; but a good idea is given of the achievements of ancient nations, and especially of the life of the people of antiquity. Many interesting parallels are drawn with American life and history. The story of the past, especially as it relates to a comprehension of the history of Western Europe in modern times, is well told. Although unfortunately the book is based on very secondary sources, such as the books of Davis, Botsford, Gulick, Tucker, Mahaffy, Johnston, Ferrero, Emerton, etc., it is well adapted to the elementary High School student and to the person who wants to realize in an elementary way the conditions of life in ancient times. The book appeared too late to include among the references on page 7, Osborn's *Men of the Old Stone Age*. But on page 60 Hall's *Aegean Archaeology* and Miss Thallon's *Readings in Greek History* at least should have been added to the references. There are some errors, which are worth pointing out, as the layman and the elementary teacher often still have such erroneous ideas. On page 31 we are told that the earliest civilization in the Aegean region was developed in Crete. But excavations in Thessaly have revealed a civilization equally old. On the same page there is an error in a reference to Hawthorne. Hawthorne says, in the *Tanglewood Tales*, that Theseus was sent with six (not "eight") other youths and seven (not "nine") maidens as a sacrifice to the Minotaur. On page 34 we are told that no one any longer thinks of the early legends, such as that of the Trojan War, as history, but some scholars even go so far as to consider Helen and Hector real historical characters, and in his recent interesting books, *Troy, A Study in Homeric Geography*, and *Homer and History*, Dr. Leaf sees much actual history in Homer, and holds that a struggle for trade lies behind the poems.

It may be that the quarrel of Agamemnon and Achilles was a real quarrel which took place in the Achaean camp, and had serious effects upon the campaign. I am not sure that we need even be too incredulous about Helen.

So writes Leaf, *Troy*, 328. There were more than sixty Greek cities on the shores of the Black Sea (41). Miletus alone had ninety colonies there. On page 42, Thermopylae is called a narrow mountain pass, but it